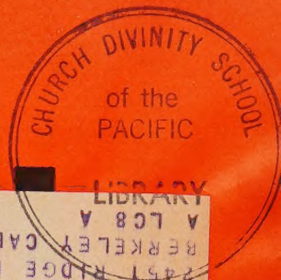


# the Living CHURCH

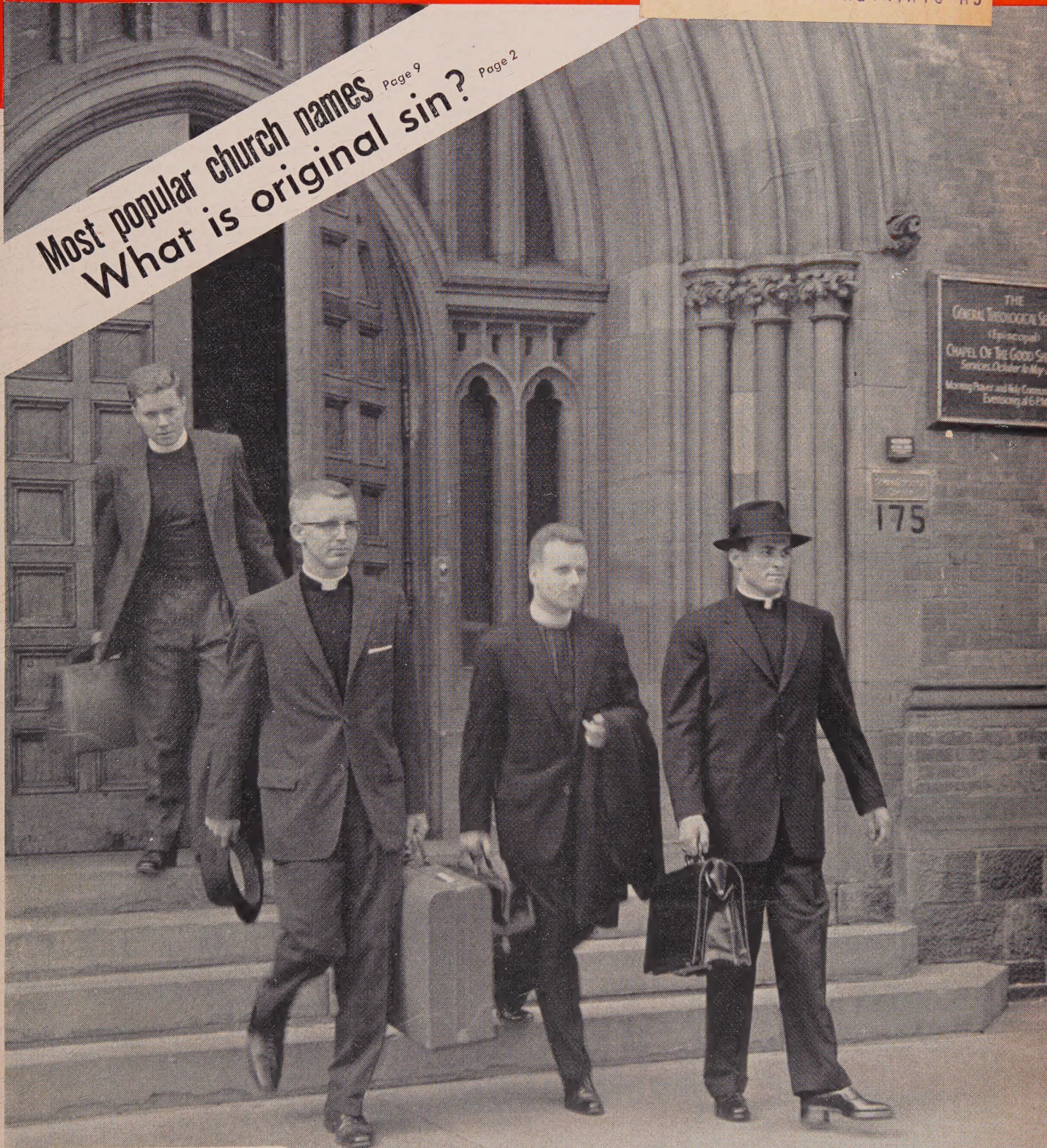


January 8, 1956

cents

Most popular church names  
What is original sin?

Page 9 Page 2



**New Seminary Graduates:**  
The Church needs not only  
pious, but learned, priests.

# sorts and conditions

A PHILOSOPHICAL department-store Santa Claus, writing in *Newsweek* recently, expressed the wish that the dignitaries of the United Nations might see children as he has seen them. "The faith shining in their eyes might act as a goad to those august gentlemen in their search for that better world that these children so richly deserve," he said.

SANTA CLAUS, of course, gets to see children at their best. Parents, who have to see them in their post-Christmas as well as their pre-Christmas frame of mind, might be able to give a more balanced account of the process by which starry-eyed children grow up into cynical adults. Whether statesmen, ditch-diggers, editors, storekeepers, gangsters, each of us was once a cute little moppet or poppet who in his days caused oldsters to dream of a better world.

A CAT-HATER I know refuses to be bamboozled by kittens. "All young animals are cute," he says, meaning thereby that he judges kittens not by what they are but by what they will surely become. Each new generation, how-

ever, seems to respond to the cuteness of young sinners with a demand — or a hope — or at least a wish — that they will grow up into a different kind of world.

THE CHRISTIAN doctrine of original sin deals with this wish in a coldly scientific manner. It does not say that the young of the human species are extortioners, adulterers, murderers, or even liars, cheats, and gossips. You can believe in original sin and go right on believing that children are cute and lovable. On the other hand, Christian doctrine does teach us that the cute and lovable children of today are the extortioners, adulterers, murderers, liars, cheats, and gossips of tomorrow as sure as the kittens of today are the cats of tomorrow — unless. . .

THE "UNLESS" is a factor that cannot be supplied by parents, or by education, or by a better social order, or by august dignitaries of the UN. As muscles and bones and nerves and minds develop, the child becomes an adolescent and the adolescent becomes a man. With each step of this process comes with ever-increasing insistence

the necessity of choosing between a God-centered view of life and a self-centered view. Only the heart that is open to the love of God can break out of the vicious circle of human self-centeredness and contribute to the building of that better world.

THIS OUTGOING love is not a part of our native endowment. Christianity tells us that it was originally meant to be but that the first man and woman lost it. Christ came to earth to restore to us the possibility of life in the grace of God — to provide us with the means of fulfilling the promise of childhood by an adult life that is in tune with God's will. "Peace on earth, good will towards men" is not the result of human efforts at self-uplift, but the act of the God to whom we give glory in the highest. Even human love is a narrow circle, a rampart of exclusion against our fellow-men, until God breaks into the circle and tells us that we must love all mankind if we want to love Him.

ORIGINAL SIN is that deficiency in our moral nature which dooms us to individual and group selfishness unless we turn to God, and by grace of His love working in us, begin to learn to love everything.

PETER DAY.

## HOW TO READ THE BIBLE

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# the Living CHURCH

Volume 132      Established 1878      Number 2

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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## Things To Come

### January

8. First Sunday after Epiphany
15. Second Sunday after Epiphany  
Church and Economic Life Week, N.C.C., to 21st.
18. Week of Prayer for Christian Unity, World  
Council, to 25th.
22. Third Sunday after Epiphany  
Girls' Friendly Society Week, to 29th.  
Theological Education Sunday  
Radio-TV workshop, Broadcasting and Film Com-  
mission, N.C.C., in Wichita, Kan., to 29th.
25. Conversion of St. Paul  
Los Angeles convention, to 26th.
29. Septuagesima

### February

1. General Board, N.C.C., New York City, to 2d.
2. The Purification
5. Sexagesima
7. Maryland convention, Baltimore, to 8th.
12. Quinquagesima  
Kansas convention, to 13th.

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

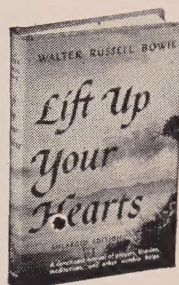
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January 8, 1956

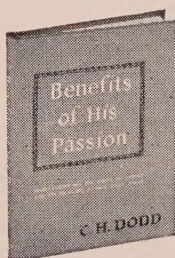
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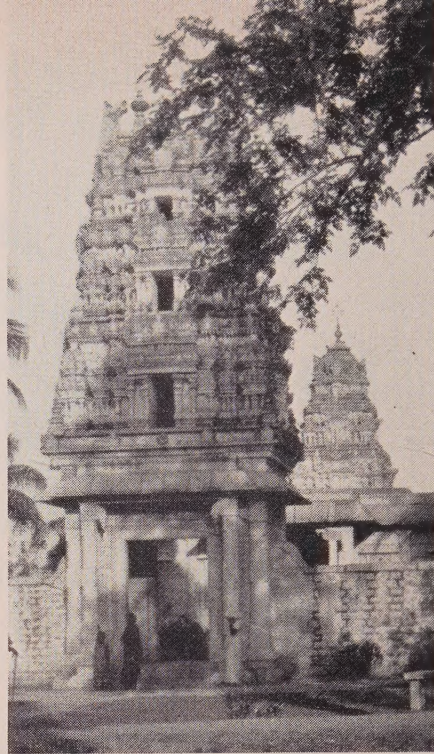
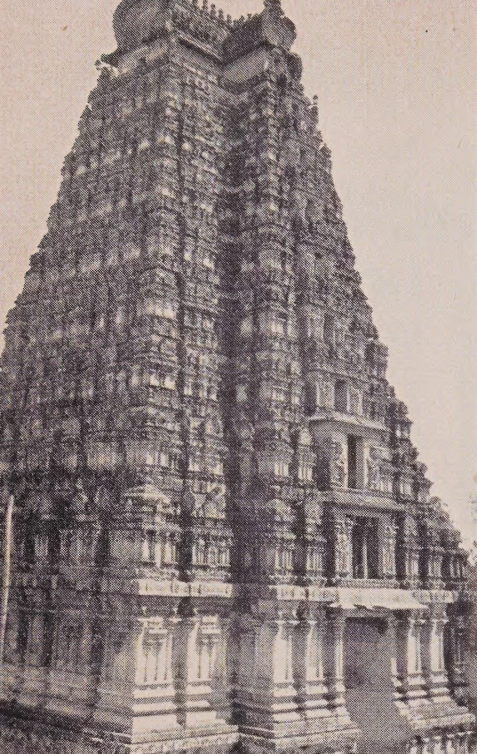
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PAGAN and CHRISTIAN side by side, showing the similarities and the differences between the two.\*

By the Rev. Canon E. Sambayya  
Bishop's College, Calcutta, India

It is true that Christianity in India and Ceylon has a foreign look about it. The Church's worship, theology, music, and architecture are set in Western molds. The indigenous expression of the Christian religion is slow in coming. It can neither be produced to order, nor its pace hurried. Some Christians strongly advocate a rapid baptizing of certain elements of the Indian culture into the Church. They are impatient of the conservatism of the Church in this respect. But Indianization is steadily going forward in the Church without the flourish of trumpets.

When a young convert from Sikhism wanted to fulfill his vocation to evangelistic work, he adopted the way of life which has been known in India as the ideal of the Sadhu, the itinerating holy man of India. He traversed the whole of India and made several journeys into Tibet on foot across the mountain passes of the Himalayas, preaching the Gospel of Christ. It is believed that he lost his life in one of the mountain passes on his last journey into Tibet in 1929. Thus Sadhu

Sunder Singh, for that was his name, blazed a new trail in the evangelistic enterprise of the Indian Church. The Sadhu ideal is a part and parcel of Christian tradition in India today.

Ever since the Indian poet, the late Sir Rabindranath Tagore, founded his Asrama known as the Shantiniketan (abode of Peace) in Bengal for the education of the young, on the pattern of the forest schools of the early Vedic times, the Asrama ideal has caught the imagination of the Christian thinkers in India. In its origin the Asrama was a kind of private academy set up by the ancient Brahmanical teacher for instructing the young in the lore of Brahmanism. The teacher and his pupils lived together as members of a single household. Community life of an austere kind and profound personal devotion to the preceptor, commonly called the Guru, were characteristic of the Asrama life. But the Asrama can hardly be regarded as a monastic establishment.

During the last two decades Christian individuals who felt called to de-

\*A Hindu temple, Dravidian style (left), and Chapel of the Asrama at Tirupattur, also in Dravidian style (right).

# A Native Look

*can be given to Church  
architecture in India  
without impairing its  
Christian witness*

vote themselves to religious life retired to one of the Christian Asramas which made their appearance in various parts of India and Ceylon. Though the Asrama movement has become a feature of Christianity in India, the Asrama ideal as such is still on trial. Over a dozen Asramas have formed into a federation in order to keep in touch with each other through exchange of visits and through the ministry of intercessory prayer. Most of the Christian Asramas in India adopt a mixed rule which combines work and worship.

Among the Asramas, the Christa Kula-Asrama at Tirupattur (S. India) is the one which is widely known in the country. This community was founded in 1921 by two surgeons, a Scotchman and a Tamilian. The chapel of the Asrama is most striking and architecturally imposing. Except for the ornamental towers of masonry work the whole edifice is built of granite, incorporating the essential features of the South Indian temple architecture.

The famous Hindu temples at Madurai, Tanjore, and Kanchi were constructed between the 6th and 9th cen-

aries of the Christian era by South Indian kings. They are monuments of prodigious industry and rare skill. The plan of the Dravidian temple consists of a vast rectangular enclosure of high walls pierced by two or four monumental gateways, each crowned with an enormous tower called Gopuram, of elaborate masonry work. The temple proper stands on a high plinth at the center of the rectangle. The inner shrine containing the cult statue is adorned with a massive and ornate tower of considerable height with intricate mouldings. It is approached from a vast colonnaded hall of exquisitely carved stone pillars. The worshippers assemble in this hall. In one corner of the rectangle there is usually a large reservoir or tank with a flight of steps leading down to the water, for purposes of ablutions.

The Chapel of the Asrama at Tirubattur which is called Japalaya (the house of Prayer) closely conforms in style to a South Indian temple. The monumental gateway with its lofty and imposing tower which houses the large bell, is fitted with two large wooden doors on which are carved some of the episodes in the life of our Lord. One of the pillars of the gateway contains the inscription: "Put off thy shoes . . . for the place on which you stand is holy." Passing through the gate you will see two lotus ponds on either side of the path, with fountains playing. A small flight of steps admits you to the body of the Chapel with its carved eaves and sculptured stone pillars with a variety of symbolic designs. The sanctuary is screened off by a pair of folding wooden doors with rich carvings. The worshippers sit on the stone floor. A large Cross of burnished brass adorns the tower on the shrine. The chapel as a whole has a wonderful atmosphere which is conducive to worship.

The forms of service in use in the Asrama Chapel show an assimilation to the forms of worship prevailing in the South Indian temples without losing however any of their Christian character. The Asrama has compiled its own hymn-book adopting the style and music of the South Indian devotees. The services in the chapel make a tremendous appeal to Christians and Hindus alike. The Asrama, being an interdenominational institution, does not adhere rigidly to the tradition of any one Church.

Some of the newer churches in the country are being designed either in the Dravidian or in the Moghul style.

The Cathedral of the Epiphany at Dornakal in Hyderabad State, with its domes and minarets, has incorporated many features of the Indo-Saracenic style of architecture.

A similar movement is afoot in the Church of Ceylon. The Christian architecture in Ceylon in recent years has been following the pattern of the palaces of the Kandyan kings. The Singhalese Kings of Kandy have bequeathed a distinctive culture to the nation. The nave of the Church at Baddegama in South Ceylon has incorporated some of the striking features of the Kandyan style, while the circumambulatory is designed after the model of a Buddhist Vihara (hall of worship).

Five years ago a new diocese called the diocese of Kurunagala was formed embracing the Singhalese-speaking areas of central Ceylon, with the Rt. Rev. Lakdasa de Mel as Bishop. Bishop de Mel is a keen student of liturgy and the chairman of the architectural society of Ceylon. What is known as "the Ceylon Liturgy" — one of the best of its kind — set to the indigenous music of Ceylon is rendered most beautifully in the parish churches of the new diocese. Bishop de Mel has begun the construction of the Cathedral Church of Christ the King at the diocesan headquarters. In its design and interior decorations the new Cathedral conforms to the Kandyan style. The high altar is located beneath the central tower, with side-chapels on either side. The entrance to the Cathedral is not from the west end but through vestibules on either side of the west end.

One type of interior decoration which the Churches of the Orient can adopt with advantage is the mural paintings with Biblical themes. Where a considerable proportion of the Christians who assemble for worship are unlettered, the mural paintings can be an effective medium of instruction. For some years now the Indian School of painting, which is impressionist, has been growing in popularity in India and abroad. A few of the Indian Christian painters have taken to this style and produced a number of paintings with Christian themes. Christian art in India, though in its early stage, has a very bright future. The movement for the adoption of non-Christian culture for expressing Christian concepts is not without certain hazards. Those who venture out in this direction must make sure that the Christian message does not suffer eclipse.

# BOOKS

## A Companion

**JOHN'S WITNESS TO JESUS.** By George Appleton. Association Press, 1955. Pp. 96. \$1.25.

Written by an experienced missionary, *John's Witness to Jesus*, by George Appleton, is an excellent summary of the major emphases of the Gospel of St. John. It does not avoid the difficulties of this Gospel by slick argument nor by mouth-ing the old clichés; yet the author manages to achieve the clarity for which theological *savants* often express a need.

Intended as a companion to St. John's Gospel for individual readers or study groups, this book seems to accomplish its purpose well. It is one of the series, "World Christian Books," under the general editorship of Bishop Stephen Neill, whose intention it is to see through a translation of the whole series into the main languages of the Christian world.

The results of such a translation among the so called "younger Churches" should prove interesting; it should help to answer the question whether it is the Gospel that provides the *skandalon* ("stumbling block") or its archaic expression.

Well worth the price, this book should be found with its fellow series-members on the parish library shelf.

JULES L. MOREAU

**SO GREAT A GOOD.** A history of the Episcopal Church in Louisiana and of Christ Church Cathedral, 1805-1955. By Hodding Carter and Betty Werlein Carter. University Press, Sewanee, Tenn., 1955. \$7.50.

Hodding Carter and Betty Werlein Carter have, in *So Great a Good*, produced a notable book — living, interesting, and above all useful for the future. Instead of being a dead and useless "looking back" report, this is a living document. It lists not only what was good in Louisiana during the period covered, but also the bad, so that all might learn from the backward steps.

The book contains the story of the blunt ups and downs of the diocese over its entire history — what churchmanship did, where, by whom, and often why — not just a report of bishops and a few parishes, but of many people, and organizations, e.g., women's and men's groups, the problems of children, vestries, Negro problems and solutions.

Any diocese planning a history should do as the diocese of Louisiana did: get competent Churchmen journalists to do the research and editing.

FREDERICK H. SONTAG

By Esther H. Davis

*If you don't know what to think about in preparing for Communion, or if you know what to think about but would like a fresh approach, read*

## Communion Meditation For Laymen

I was glad when they said unto me: We will go into the house of the Lord. How beautiful is Thy dwelling, O my God, and with what joy do I enter therein. Whether it be a mighty cathedral or humble chapel, each is sacred, because Thou art there, and before Thine altar my heart makes obeisance. Thine altars are a source of mystery and great blessings because of the wonderful way Thou hast fulfilled Thy promises. When Thy Son finished His earthly ministry He promised: "I will not leave you comfortless." And again, "I am with you always, even to the end of the world." But because we, Thy children, are human and weak and of too little faith, He elected to give us permanent, physical proof of His Presence, and to feed our souls while answering the prayer He taught us to make for our daily bread.

My intellect can never hope fully to comprehend the mystery of the Holy Eucharist, but my heart accepts it with joy and daily makes its return of praise and thanksgiving. This most sacred sacrament is the heart of all our religion, the foundation on which the rest is built. Without Thy Presence our churches would be empty and meaningless, for each one exists primarily for this — to provide a shelter for Thy Presence and a place for our communion.

Each time I approach Thine altar I am surrounded anew by a sense of profound mystery, the realization of the triple miracle that awaits me there. The unfathomable and mighty love that accommodates itself to me and draws me to Thee, that our union may be complete. The perfect way

Thou hast devised for our communion — presenting Thyself in known and familiar form, becoming thereby an inseparable part of my whole being, to sustain me during all my earthly life and to preserve my soul for eternity.

While I am contemplating Thee thus, I am acutely aware of the second miracle — the role that human hands and hearts have been given to play in the enactment of this Heaven-stirring drama. This is the way. Thou hast decreed, that in the Eucharist Thou shouldst be ever present, and that Thy chosen priests should administer Thee. Guard them well, O God, for they are needful to us both. Thou hast made me a double debtor and bound me with two-fold ties. Irrevocably am I bound to Thee, through Thy love and through Thy pain, Thy broken body and shed blood. But I am also bound just as unbreakably to my brothers, for together we complete Thy giving. Through Thy shared Presence our kinship is intensified and we are united in brotherhood in a very special way, not only with each other "in this congregation here present," but with all Thy children who kneel at Thine altars everywhere, and with those who receive Thee in spirit, through their longings and their love.

Now am I drawn to the final mystery — the inviolability of this sacrament. Human hands administer Thee and human hearts receive Thee, and

yet Thou art undefiled. We are not worthy to touch Thy hem shouldst Thou pass by, but our unworthiness can in no way affect Thee. We are grateful that this is so. The character of the priest cannot alter the elements he handles. The sacrifice he offers and the blessings received are the same whether he be a saint or a sinner. And I can receive Thee into my human body, knowing that Thou wilt not change, but rather wilt transform my sinful nature, cleanse and purify my heart, and make of it a fitting abode for Thyself.

In mercy and love Thou dost unite Thyself with us, and yet Thou art always the same and art the center, unchanging, perfect, and complete. In the Eucharist Thou art always available and dost become an inseparable part of our daily lives. We turn to Thee thus for blessing and find strength and comfort in moments of national or personal crises or in times of quiet contentment. Thy Presence is with us to add grace to the coronation of a queen, to accept our thanksgiving for deliverance from a common danger, to comfort us when mourning, to increase the measure of our joy. May we strive always to be Thy joyous hosts, constantly aware of Thy Presence within us, until in truth we live and move and have our being only in Thee.

\*Altar is at St. Ignatius', New York City.



# EDITORIALS

## Annual Round-Up

**T**hough the publication of the 1956 *Episcopal Church Annual* has been delayed by a labor dispute at the printer's, its yearly round-up of Episcopal Church statistics has been made public for the information of Churchpeople. Formerly known as *THE LIVING CHURCH ANNUAL*, the yearbook was retained with a change of name by the Morehouse-Gorham Company when that company turned over *THE LIVING CHURCH* to an independent non-profit corporation.

The statistical summary, published in this week's news pages, shows in general a continuation of the upward trends of recent years. Baptisms appear to have leveled off, but this is accounted for by one of those oddities that remind us not to depend too much on the reliability of statistics. The missionary district of Haiti, which reported baptizing 7,612 infants in the 1955 *Episcopal Church Annual*, reports only 2,684 infant baptisms in the 1956 *Annual*. Without this swing in one overseas missionary district, baptisms would have increased by about 4% this year instead of declining by a fraction of a percent. But the previous Haiti figure does not seem to have been a typographical error because the total Episcopal Church membership of that district increased during the same year by 7,163. The membership increase recorded in this year's *Annual* for Haiti is a more normal 2,361.

The statistics for each diocese and district in the 1956 *Annual* are those reported at the end of 1954 by the parishes and missions to diocesan or district headquarters, totaled and reported in the diocesan journals of 1955, and published in the *Annual* of 1956. Henceforward they are identified, not by the year in which they happened nor the date of the *Annual* in which they are published, but by the year between, in which they were recorded in diocesan journals. It would appear, accordingly, that something happened in Haiti in 1953 to cause more than twice the normal number of babies to be baptized. This made the increase in baptisms for the whole Church appear abnormally large in the 1955 *Annual* (7.98%) and appear to vanish in the 1956 *Annual*, whereas in the continental United States the actual experience was an increase of about 4% each year.

After some years of lagging behind the increase in baptisms, the total of confirmations is beginning to make large forward strides. This year's increase of 9.07% comes on top of last year's increase of 9.95% and the previous year's 7.39%. Before that the figure had been almost static since 1940. We have often

pointed out to alarmed Churchpeople that this particular statistic would be automatically improved in due time by the increases in the birthrate of the 1940's, and this improvement is what is taking place today.

The total number of communicants, as we noted in last week's issue, has shown a gratifying increase of 2.72%. Our last week's report, based on the editorial in the *Annual* which gave only percentage increases, was incorrect by a few hundred in the totals, since the complete statistics were not available for publication until this week. The actual number of communicants in the United States, extra-continental districts, and overseas missions, as of the beginning of 1955 was 1,865,915, representing an increase of 49,379 over last year. This increase is larger than the entire number of communicants of the Episcopal Church in the 1830's. The gain is larger by 10,000 than any prior year except 1922, in which the increase was 39,772. There have occasionally been larger percentage gains in past years, but never such a large numerical gain.

### Quality Needed, Too

Promise that communicant growth will continue is given by the increase of 106,249 in Church members (baptized persons). The previous year's gain of 116,386 continues to be the all-time high. From 1949 to 1955, the gain in Church membership has been half a million persons in six years, or almost 20%. Records of total membership have been kept only since 1927, when the figure for baptized persons was 1,789,042. In four more years, if the present trend continues, that figure will have been doubled.

A noteworthy financial gain in 1955 of 13.5 million dollars continues the upward trend of 1954, though not at 1954's breathtaking 22-million-dollar pace. Receipts for all Church purposes have more than doubled since 1948; that year's \$61,311,977 compares with 1955's \$131,354,945. (It must be remembered that these figures actually represent contributions in 1947 and 1954 respectively, recorded in diocesan journals a year later.) During the same period, the contribution per communicant has gone up from \$37.02 to \$70.39, a truly impressive gain. We have an impression that this does not represent so much actual increases in giving by long-time Church members as it does much larger contributions from relatively new Church members who do not know that many older members get by for a dollar a week or less.

Even in the realm of quantity, statistics provide only a rough-and-ready sort of measurement. The 1955 statistics unquestionably represent a thriving state of affairs in 1954, with growth and progress in almost every department that is susceptible of statistical measurement. Yet, if this is a period in which it is easy for the Church to grow, it is also a period in which we are under obligation to strengthen the quality as well as the quantity of Church life. The phrase, "Thy Kingdom come," in the Lord's prayer is the real index of Church growth.

# All Parishes and Missions Asked to Support Seminaries

**January 22d is day for investment in clergy training;**

**General Convention and Presiding Bishop Urge Observance.**

When General Convention met last September in Honolulu, one resolution was passed without a single dissenting vote: "Resolved, that the General Convention calls upon every parish and mission of the Church to observe Theological Education Sunday [on January 22d in 1956], as well as to take an offering on that day, or a day

locally designated as an alternate day, for the support of the Seminaries of the Church."

Noting thankfully that in 1954 over \$400,000 had been given in this way toward the cost of ministerial training, the Convention reminded Churchpeople that "a survey of the financial condition of the seminaries indicates a continued crucial need for financial support" and that "the offerings made on Theological Education Sunday, though increasingly generous, are as yet helping to meet only minimal needs for current operational costs."

Theological Education Sunday is observed more widely throughout the Church each year. A message from Bishop Sherrill urges Churchpeople to observe it and to give for the support of the seminaries:

"At last the Church at large is awakening to the vital importance of our theological seminaries to the present and the future of the Church. The response to the Builders for Christ program proves this. But here is but the beginning. Continued support is essential that our seminaries may meet the encouraging increase in students with essential faculty and equipment.

"The third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 22, 1956, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our theological seminaries.

"I commend this great cause to the generous and intelligent support of all our Church people."

What Theological Education Sunday means to the seminaries today may be seen in the case of the oldest and largest of them, the General Theological Seminary, called the official seminary of the Church in the sense that it operates "under the superintendence and control" of the General Convention. This seminary's needs and opportunities parallel those of the other theological schools of the Episcopal Church.\*

\*Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Philadelphia Divinity School, Philadelphia, Pa.; Episcopal Theological School, Cambridge, Mass.; Episcopal Theological Seminary in Kentucky, Lexington, Ky.; Episcopal Theological Seminary of the Southwest, Austin, Tex.; Nashotah House, Nashotah, Wis.; Virginia Theological Seminary, Alexandria, Va.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.

Since its founding by the General Convention in 1817, the General Seminary has devoted itself to the task of providing a dedicated leadership to the Church. Located in the heart of downtown Manhattan, and only a brief five-minute walk from the busy Hudson River piers, the seminary buildings border the shaded lawns of Chelsea Square, forming an entire city block where over two hundred students live and work during their three-year course of study.

To the Seminary community come men from many dioceses and districts of the Anglican Communion.

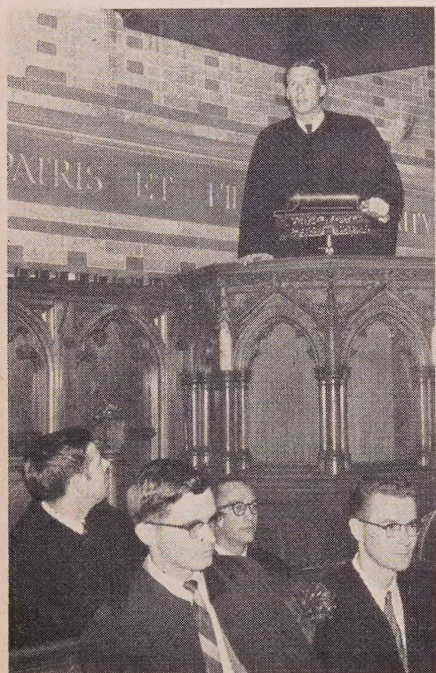
Governed by a board of trustees appointed largely by the General Convention of the Church, the General Theological Seminary is dependent upon three sources of income — its own endowments, tuition fees paid by students who can afford them, and upon the gifts of those men and women who realize that the welfare of the Church is closely related to the quality of its ministry. The student who pays full tuition contributes only one-third of the \$1,900 which it costs to provide for his instruction and maintenance. Another third is made up from seminary endowment; but for the re-

*Some people have minds like concrete — all mixed up and permanently set. — Parish News, Holy Cross, Middletown, R. I.*

mainder, the seminary must look to the interest and generosity of the laity of the Church, expressed in the offerings made on Theological Education Sunday.

The result of such investment in ministerial training is found in the life of the Church at large. Each seminary makes its essential contribution. Thus, the General Seminary has graduated 44 of the bishops of the Episcopal Church now living, and 16 others received part of their education there. More than 1100 of the present total of seven thousand clergy are graduates of the seminary, and 650 others have studied there at one time or another.

A statement made by GTS no doubt reflects the convictions of the other seminaries: "If the Church's seminaries are to maintain their present level of effectiveness, and to face with confidence the need for future improvement and expansion, the active support of all congregations of the Episcopal Church is urgent. The seminaries seek the means and equipment to guarantee the high standard of training which the public takes for granted in the professional schools devoted to law, medicine, and engineering. The words which Bishop Hobart wrote in 1817, the year which saw the beginning of formal theological education in the Episcopal Church, are no less true today: 'Without a ministry the Church cannot exist, and destitute of a learned as well as a pious ministry, she cannot flourish.'"



PRACTICAL TRAINING goes along with academic study in the life of the seminarian. Here a student at General practices preaching to classmates.

## December First Receipts Less Than Expected

By December 1, 1955, the National Council had received \$4,136,127.68 on its 1955 expectations. This was somewhat less than the \$4,163,273 expected by that time. If the total expectations for the year were to be met, a total of \$865,502.14 would have to be sent in after December 1st. The dioceses or districts of Brazil, Western Massachusetts, Eau Claire, South Dakota, North Texas, Oklahoma, Salina, and Idaho had already overpaid 1955 quotas by December 1st.

## Christmas Fire Destroys Trappe, Md., Church

St. Paul's Church, Trappe, Md., was 60% destroyed by fire on Christmas Eve. The fire at 7 p.m. December 24th was started from an oil stove in the sacristy. An immediate invitation from the Methodist Church allowed the parish to hold its midnight service there. The Christmas offerings at Christ Church, Easton, Md., and St. Andrew's Mission, Hurlock, were given to St. Paul's for its restoration fund.

The rector is the Rev. R. B. Gribbon.

St. John Takes First Place From St. Paul

Annual compiles list of church names; Saints are by the sea, on the desert

The most popular church name in the Episcopal Church is St. John's. Next is St. Paul's; Christ Church is third. This rating is established in a compilation of names of Episcopal churches made from the 1955 Episcopal Church Annual and published in the 1956 Annual. Included are names used in the U.S.A. and foreign missionary districts. Last such compilation was made in 1943, when St. Paul ranked first, with St. John second and Christ Church third.

Among the unusual, one-of-a-kind names are: Buck Mountain, Inasmuch, Inestimable Gift, Indian Hill, Merchants' Hope, the Angels, and Living Water.

Foreign spellings add to the variety, e.g., La Anunciación, Cristo, La Epifanía, Fieles a Jesús, El Buen Pastor.

There are two Divine Loves, and two Divine Saviours, and a Divine Blessing. One church is named for Christmas and two for Easter. One is named, simply, the Cross.

Churches named as memorials are plentiful. One church is Monumental.

An assortment of charming names develop out of geographic location, as, Grace House-on-the-Mountain, and various saints by the Lake, by the Sea, in the Field, in the Pines, in the Valley, on the



A 15th-century Byzantine banner mounted as an icon has been presented to the Cathedral of St. John the Divine, New York City, by Princess Ileana of Romania. Bishop Donegan of New York shown here with icon (above altar) and Princess, dedicated the icon, which was placed in the Chapel of St. Saviour. The icon, photographed in color, was the subject of one of the Cathedral Christmas cards this year. Princess Ileana gave the icon "in memory eternal of King Ferdinand and Queen Marie and all those who served Romania by heroic lives or martyrs' deaths." [For more about Bishop Donegan, see p. 10.]

New York Diocese Deplores Mississippi "Terror Reign"

The department of Christian social relations of the diocese of New York at its December meeting adopted a resolution "deploring the present reign of terror in the state of Mississippi, and calling upon the Federal Government to act promptly and effectively for the protection of life and the reestablishment of law and order in that state."

A statement from the department in explanation of its stand contained these excerpts:

"The state of Mississippi today is gripped by a reign of terror. On May 7th the Rev. George W. Lee was killed

in Belzoni, Miss. No arrests were made. On August 13th Lamar Smith was killed in broad daylight in front of the court house at Brookhaven, Miss. The Grand Jury failed to return an indictment. . . . (Other cases were cited.)

"To permit such crimes to continue unpunished in the state of Mississippi is to invite lawlessness throughout the South, and indeed throughout the entire country. . . . Especially reprehensible is the part played by officers of government in inciting lawlessness. Senator Eastland of Mississippi has been quoted as saying, 'On May 17th (the day of the desegregation decision of the United States Supreme Court) the Constitution of the United States was destroyed. — You are



Mount, on the Desert, in the Arctic, in the Wilderness, on the Mesa, in the Forest, at the Mills, on the Canal, by the Campus, by the Cove.

Churches dedicated to St. Mary include Our Lady of Little Portion, Our Lady of the Evergreens; St. Mary of the Angels, of the Annunciation, and of-the-Moonlight; St. Mary's-of-the-Harbor, -of-the-Plains, -in-the-Hills, -in-the-Valley, and -on-the-Highlands.

And then there are saints less frequently heard of: Asaph, Athanasius, Ansgarius, Anselm, Bride, Cuthbert, Cyril, Dorothy, Eustace, Hilary, Julia, Julian, Olaf, Oswald, Richard, Rocco, Sylvan, Thaddeus, and Uriel.

These are the top 20: St. John's, 541; St. Paul's, 535; Christ, 466; Trinity, 463; St. Andrew's, 327; Grace, 318; St. James', 298; St. Luke's, 262; St. Mark's, 260; All Saints', 231; St. Mary's, 199; St. Peter's, 194; St. Stephen's, 186; Good Shepherd, 163; St. Thomas', 146; Holy Trinity, 118; Emmanuel, 116; St. Matthew's, 115; St. George's, 97; Ascension, 96. Not among the top 20 this time, but ahead of St. George's in 1943 were Epiphany, Calvary, and St. Philip's.

This Is the Way the Church Grows

Summary of Statistics Reported in 1955\*

As Compared with Those Reported in 1954 Including the United States, Extra Continental, and Overseas Missions

	Reported in 1955	Reported in 1954	Increase or Decrease	Per Cent of Increase or Decrease
Church Members (Baptized Persons) .....	3,013,570	2,907,321	106,249	3.65%
Parishes and Missions.....	8,053	7,912	141	1.78%
Clergy .....	7,573	7,367	206	2.80%
Postulants .....	1,182	1,195	-13	-1.09%
Candidates for Orders .....	677	666	11	1.65%
Ordinations — Deacons .....	415	418	-3	-.72%
Ordinations — Priests .....	354	388	-34	-8.76%
Lay Readers .....	9,545	8,626	919	10.65%
Baptisms — Infants .....	98,595	98,255	340	.35%
Baptisms — Adults .....	20,388	19,044	1,344	7.06%
Baptisms — Unspecified .....	2,444	4,164	-1,720	-41.31%
Baptisms — Total .....	121,373	121,463	-90	-.07%
Confirmations .....	113,443	104,014	9,429	9.07%
Communicants .....	1,865,915	1,816,536†	49,379	2.72%
Marriages .....	24,789	25,402	-613	-2.41%
Burials .....	53,114	54,793	-1,679	-3.06%
Church Schools — Teachers .....	80,819	75,861	4,958	6.54%
Church Schools — Pupils .....	696,028	678,935	17,093	2.52%
Total Receipts .....	\$131,354,945.37	\$117,758,147.71†	\$13,596,797.66	11.55%

\* From the 1956 Episcopal Church Annual  
† Corrected Figure

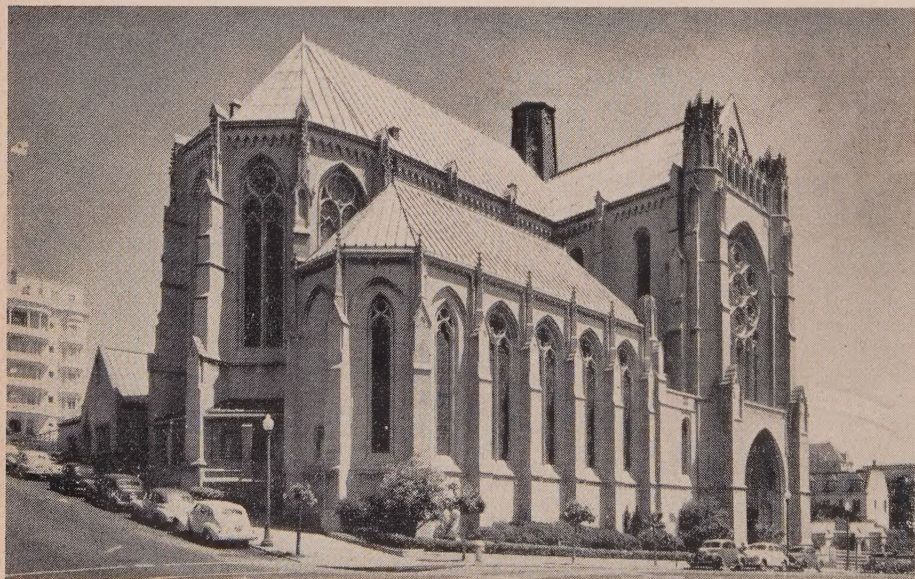
not required to obey any court which passes out such a ruling. In fact, you are obliged to defy it.' This is subversion just as real, and, because it comes from a United States Senator, far more dangerous than any perpetrated by the Communist Party. . . .

"The decent people of Mississippi have a right to expect help in this crisis from all their fellow-citizens. Above all, they have a right to expect help from the Federal Government, whose Supreme Court has been defied and whose Constitution has been nullified. Yet, to date no person in authority has spoken out boldly against this reign of terror. The U.S. cannot effectively exercise leadership among the nations of the free world, and cannot consistently criticize the brutality of totalitarian regimes as long as the terror in Mississippi is unchecked."

## Teaching of Religious Ethic in Public School Opposed

Bishop Donegan of New York came out in opposition to any religious instruction in the public schools recently. He asserted that in a 'pluralistic' society public education could not be used as a "vehicle" for the teaching of religion or of a "religiously grounded ethic." His comments were made in connection with a report by New York City's Board of Superintendents on how to teach moral and spiritual values in the public schools. Approved by the Roman Catholic archdiocese, the report is opposed by Jewish leaders and is under study by the city's Protestant Council.

"To ask a teacher to teach anything is to assume proper preparation for the task," said the Bishop. "No such preparation in the field of religion is provided in our teacher's colleges." He urged wider use of the released-time program of religious instruction, as well as added support and encouragement to church boarding and day schools.



GRACE CATHEDRAL, SAN FRANCISCO: When rain and wind subsided the damage totaled \$75,000.

# San Francisco Cathedral Loses A Roof and Windows in Storm

*Calvary Church, Santa Cruz, inundated; diocesan social relations department raising relief money for northern flood victims*

By SPECIAL WIRE

Strong wind and heavy rain hit Grace Cathedral in San Francisco during the recent floods which plagued the west coast. Damage totaling \$75,000 was found at the cathedral when the storm subsided.

The cathedral office lost its roof, and skylights and windows in the cathedral house were shattered. The old crypt became the center of activity and services.

## \$3000 To Help Provide Education for Africans

A check for \$3000 was sent by the New York Urban Priests' and New York Urban Laymen's Groups recently to help support St. Peter's School, Johannesburg, South Africa, and other schools affiliated with the Anglican Church.

The two groups have devoted the past year to support of the South African schools, which are attempting to provide African children with a full, Christian education in the face of the South African government's Bantu Education Act. The Rev. Trevor Huddleston of the Community of the Resurrection, who has been in charge of St. Peter's School but has recently been ordered by his Community to return to England, acknowledged receipt of the check, saying: "It is not just the money but the knowledge of our fellowship in the Church of Christ which has been such an immensely profound encouragement."

Sums in support of this work may be sent c/o the Provincial, Community of the Resurrection, the Priory, Rosettenville, Johannesburg, South Africa. [They may also be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked for the Church's work in South Africa.]

The brunt of the storm was felt in Santa Cruz, Calif., where Calvary Church was inundated. All Christmas services were cancelled, and the building closed for two or three weeks.

A widow and her daughter, Aurelie and Kathleen Bernard, refused offers of evacuation from their home and perished.

California's department of Christian social relations has been taking a collection in all parishes of the diocese, designating the fund for the relief of flood victims in the northern part of the state.

[Correspondents of THE LIVING CHURCH from the missionary districts of Eastern Oregon and Idaho reported "no damage to Church property and no lives lost." Oregon reported that word on flood damage was not yet available, as the flooded towns were still isolated. Reports had not been received from Sacramento or Nevada as this issue went to press.]

## Church Publishing Houses Finish Training Manual

After almost two years of work, the Protestant Church-Owned Publishers' Association has finished its mail order training manual. This is the latest way in which this organization has helped its 31 members to solve their special problems. Church-owned publishing houses are unique organizations in that they are commercial in nature, yet are also church service agencies. The Association is an independent agency which makes no attempt to define policies, but is concerned with the business interests of its members. One institutional membership is permitted to each Church operating such a publishing house. The Seabury Press represents the Episcopal Church.

## Orthodoxy in Pennsylvania

The Eastern Orthodox Church has been recognized as a major faith by the state of Pennsylvania, following the example of several other states and of the U.S. Defense Department. The bill passed by the state legislature states that forms and official papers of the state and local government units which refer to Protestants, Catholics, and Jews, should also include the words Eastern Orthodox.

## Kick-a-Poo & Pawnee Danced on the Lawn

"The most amazing outpouring of Christmas spirit imaginable" was the phrase used by the dean of Grace Cathedral, Topeka, Kans., when he told of what the people of his city and of several other nearby cities had done for the Indians at Fort Defiance, Ariz. Said the Very Rev. John W. Day:

"It demonstrates what can be done when a group of people with good moves and imagination put on a radio and TV program for those in need."

Mrs. Margaret Harris, one of the lay workers at the Indian mission, had written to Miss Virginia Haggart, an employee of WIBW-TV, thanking her for her promise to send Christmas gifts to Fort Defiance.

As the staff of the TV station mulled that over, the promotion took shape in their minds, and on December 17th 10,000 pounds of food, clothing, and toys were on their way to the Indian mission. There was also a check for \$1,301.95 for the mission.

Before the gifts left Topeka, Dean Day blessed the trucks, which were operating on a non-profit basis. A group of Pawnee and Kick-A-Poo Indians did a dance of friendship on the lawn of the studio, and the procession started.

Gene McKinney and his cartoon Indian, Yickety Yack, went to the Navajo reservation to be on hand to take pictures when the trucks arrived two days later. The pictures were shown over the TV station, and the donors felt well repaid for their efforts.

## Tour for Churchpeople; Holy Land in the Springtime

The Rev. Leslie Skerry Olsen and his wife will be escorting a group tour to the Holy Land and Europe this coming spring, immediately after Easter. The tour is specifically arranged for Episcopalians and their friends.

The group will leave New York via air on April 3d.

During the tour the group will attend services in various churches throughout the Holy Land and Europe, including Greek Orthodox, Roman Catholic, Eastern Orthodox, and the Church of England. Audiences are being arranged with the King and Queen of Greece, the Archbishop of Canterbury, and in Rome with the Pope for those so desiring.

Complete cost of the tour from New York back to New York will be \$1850.

Those wishing to have further information or make reservations may reach Fr. Skerry Olsen at St. John's Church in Elkhart, Ind., where he is rector, or the Andrew W. Lerios, Inc., Travel Service at 74 West San Carlos Street, San Jose, Calif.



DEAN DAY, WIBW-TV director,\* & Yickety Yack.

## Business Ethics Questions Raised in NCC Pamphlet

A pamphlet entitled "You and Our Changing Economy" has been issued by the National Council of Churches as an aid for its Church and Economic Life Week, January 15th to 21st. The pamphlet poses such questions as whether a banker should make an unsound G.I. loan which he knows another bank will make, whether an investor ought to buy distillery stock, whether a printer should tell the truth when he is unable to deliver work on time and wants to avert an angry scene with a customer.

The pamphlet does not answer these questions, but is an effort to stimulate thought and discussion of business ethics in programs which Churches may sponsor during the week. The theme of Church and Economic Life Week this year, "Not by Bread — Alone," is the title of a study based on the 1954 statement of the General Board of the N.C.C.: "Christian Principles and Assumptions for Economic Life."

## Bishop Becomes Canon In His Former See

The Rt. Rev. J. W. C. Wand, who retired as Bishop of London on December 31st, has been appointed to the canonry in St. Paul's Cathedral, London, vacated by the death about a year ago of the noted theologian, Dr. G. L. Prestige.

It is believed, according to the London *Church Times* of December 9th, that this is the first time a diocesan bishop has become a canon of the cathedral of his former see. Commented Dr. Wand:

"I have always loved St. Paul's, and I shall be very happy to be a member of its staff."

\*Jack Ostrode.

## Mary Grace Lindley, Once W.A. Secretary, Died

Mary Grace Lindley, former executive secretary of the Woman's Auxiliary, died Christmas Eve at Beverly Farms, Mass. She was 79 years old.

When Miss Lindley retired in 1940, she had been executive secretary of the W.A. since 1916, and had worked for the national Church for an even longer time. She was the granddaughter of Cyrus Field.

Funeral services were scheduled for December 27th in New York.

## Missionary Nurses Needed In Puerto Rico, Alaska, P. I.

The Overseas Department of National Council needs mature and experienced nurses for missionary appointments. Openings are expected in Puerto Rico, the Philippines and Alaska, and possibly in other fields.

Applicants should be communicants in good standing, in good health, single or widowed, 25 to 45, experienced, with good professional references, and preferably with a bachelor's degree. The Department is especially interested in nurses with public health training, and those with a graduate degree and teaching experience.

Inquiries may be addressed to: The Rev. Gordon T. Charlton, 281 Fourth Ave., New York 10, N. Y.

## Scholastic Standards Raised At Holy Cross, Brookline

Holy Cross Greek Orthodox Theological School, Brookline, Mass., has adopted a ruling requiring seminarians to complete seven years of study for ordination to the priesthood. With this raising of scholastic standards, the school will apply to the state for authority to grant bachelor of divinity and master of sacred theology degrees. It now grants bachelor of arts in divinity degrees.

Applicants for admittance will be required to have high school diplomas and personal recommendations and to pass psychological tests. Students permitted to continue beyond the second year will be obligated to become priests and encouraged to continue their education after graduation from the seminary, either in other American seminaries or at the Universities of Athens, Greece. [RNS]

## Two Churches Get \$1000

Gifts of \$1000 each were made to St. Cyprian's Church, Roxbury, Mass., and St. Bartholomew's Church, Cambridge, Mass., by the Rev. Harry O. Bowles recently. Income from the "Katherine Frances Bowles Memorial Fund" is to be used for charitable purposes through St. Cyprian's Church. The Altar Guild at St. Bartholomew's will benefit from the "Mary Georgette Bowles Fund."

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# talks with **TEACHERS**

By the Rev. VICTOR HOAG, D.D.

## Do You Study Missions in Lent?

Let's face it: If you don't study Missions in Lent in your Church school, you are repudiating the guidance of our Church's Department of Christian Education. This annual course of six Sundays is no feeble suggestion of what might be done. Rather, it is the established theme of study for all the Church schools. As our new Seabury Series comes out, it is one thing to quibble about just how official it is. The annual course of mission study for Lent has been published by our headquarters for many, many years. Each year a different area is chosen for study, and each year new and attractive books are offered for the use of parishes. In a real sense, this might be called the first wave of the new curriculum, since it began to appear long before any of the other publications. It is as official as anything can be.

Yet no matter how you describe this annual mission unit, it comes recommended by experience and curriculum skill. Here are some of the points in its favor:

✓ It is on a field chosen, year by year, to take your pupils around the entire circle of our mission fields. Generally the years alternate domestic and foreign work.

✓ It is built on the unit plan, whereby a single theme is developed through a group of sessions, with cumulative interest, and with suggestions for local originality.

✓ It builds on some activity project, providing the pleasure of original creation.

✓ It stresses the mission motive and practice directly. Without this annual period, the training in the true zeal for missions would be lacking. Few, if any, of our printed texts deal with this directly.

✓ It is graded sufficiently to fit the needs of the middle sector of our schools — always a Primary and a Junior version, with material for dealing with young people.

✓ There is, each year, a filmstrip and other visual aids.

✓ The materials are fresh each year, building on the experience of preceding years, written by carefully chosen writers.

Yet this annual mission course is used only sparsely or half-heartedly in a large number of the parishes and missions of our Church. Why? Several reasons might be offered:

The clergy say they don't like to make the break in their regular courses for the six weeks of Lent. The fact is that we are so wedded to our published courses, of all

sorts, which lay out a sequence of 40 sessions, that few parishes care to redesign this sequence and arrange to drop six lessons. It is easier to let the book run its course, from September to May, without further conference with the teacher. Moreover, some five to seven different courses would have to be abridged.

Teachers must be alerted and briefed by special meeting or conference to each fresh year's Lenten course. This is a further burden on the typical casual parish administration.

Teachers (it is alleged) don't know how to use the unit method, and do nothing but read the stories aloud. (If we had universally used these annual units in past years, we would now have a general teaching force well along the way toward the new methods, and we would not be content-bound as now.)

The Lenten course was designed to back up the Lenten Offering, but not to be a money-raising program. Yet it works directly, as might be expected: *In parishes which use some form of careful, annual mission study, the per capita offering is vastly beyond that of parishes which do not.*

So closely are these geared that it has been observed repeatedly that when any Church school first does a thorough job of mission study, its offering more than doubles over previous years.

We don't teach missions to boost the offering. Teaching missions does bring more than token offerings. But it does more. It reacts on the whole parish. Everybody is aware that "we learn about missions in Lent." A single teacher and his class may do it. It is better if carried though as a major parish policy. Few courses have 40 lessons good enough to demand full time. And many a teacher skips, chooses, or changes to another text during the year.

Any parish can do it if its leader will make the decision.

### The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

Previously acknowledged .....	\$14,353.22
Anonymous, Hartford .....	50.00
W. C. B., Buffalo .....	25.00
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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

## Cremation

Your editorial on cremation in the December 11th issue is a good example of confused thinking. In the first part of your article you give an excellent account of what the Holy Catholic Church has taught about cremation. Unfortunately the opinion of a great bishop and scholar has caused you to commend what the Church has universally condemned. Haven't we got enough pagans and unbelievers in our midst without encouraging them in their denial of the resurrection of the body?

Of course, God is just as able to resurrect the body from ashes as He is from dust, a fact which the early Christians were as well aware of as we are. That, however, is not the point. Why should we acquiesce in doing an act that has always been regarded as the action of an infidel, and proclaiming ourselves out of sympathy with the saints and martyrs of all ages? The overcrowded condition of cemeteries in England does not apply to our land. (Rev. Canon) ALBERT C. LARNED Providence, R. I.

## Montana is Modern

Reading the November 27, 1955, LIVING CHURCH, I don't like that heading on page 13 about Montana.

As a native daughter I resent it. I wonder if you have ever been out to Montana; if not you should come and visit us some time — our two National Parks, Glacier and Yellowstone. We have the most up to date and prosperous cities to be found anywhere. Neither Chicago or anyplace else has anything on Billings, my home town. Our public schools and colleges and university are of the best, and students come from all over to them.

I think you are thinking of 50 years or more ago, of the horse and buggy days, of dirt roads like Bishop Brewer had to travel over in 1883. They are long gone, and there are good paved roads and highways from town to town and city to city. Montana has much to offer that other states haven't. We could be isolated and live for weeks off of our resources. . . .

If that was the Rev. Mr. Andrews from Roundup who wrote the article, maybe he . . . just wanted to give it more of a western heading. . . . I don't think it gives a good impression of us, as we really are quite modern and civilized.

MRS. J. E. KELLER

Orsyth, Mont.

Blame for the headlines belongs to the editors, not the correspondents. — Editor.

January 8, 1956

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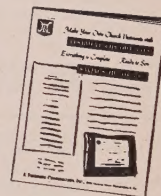


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# PEOPLE and places

### Appointments Accepted

The Rev. William J. Fitzhugh, formerly rector of St. James' Church, Magnolia, Ark., in charge of St. Mark's, Hope, Ark., is now rector of Trinity Church, Yazoo City, Miss. Address: 812 Grand Ave.

The Rev. William H. Folwell, formerly in charge of St. Peter's Mission, Plant City, Fla., is now in charge of St. Augustine's Mission, New Orleans, and chaplain at St. Martin's Episcopal School, which is just outside New Orleans. Address: 2813 Haring Rd., Metairie, La.

An interesting experiment is being carried out at St. Augustine's, where the little congregation has been divided into two working cells, the first with complete charge, for the present, of all the church school work, the second with complete charge of the work of the altar guild, acolytes, and layreaders.

There are about 25 adults and their children in each cell. An effort is being made to keep the members of each family together as far as their Church life is concerned, on Sundays and at other times. Fr. Folwell works closely with the Rev. John S. Jenkins both at the school, where Fr. Jenkins is assistant headmaster, and at the mission; they describe themselves as "a priest-team."

The Rev. Donald J. Gardner, formerly curate of Christ Church, Manhasset, N. Y., is now rector of St. John's Church, 139 St. John's Pl., Brooklyn 17, N. Y.

The Rev. Donald Platt, formerly a graduate student of Corpus Christi College, Cambridge, England, is now chaplain of Canterbury House, Miami 46, Fla. The house serves the University of Miami.

The Rev. R. Hampton Price, formerly in charge of St. Mark's Church, Chester, S. C., and the Church of the Nativity, Union, is now in charge of St. Bartholomew's Church, North Augusta, S. C.

### Armed Forces

Chaplain (Lieut.) Daniel B. Kunhardt may now be addressed at 812th HQ Sqd., Walker Air Force Base, New Mex. His previous address at the base was slightly different.

### Resignations

The Rev. Dr. Felix L. Cirlot has left Indianapolis, where he has been serving All Saints' Church, and is now bedridden with a serious heart ailment. From his brother's home in Texas (3006 Wheeling St., El Paso), Fr. Cirlot wrote recently: "I am still not allowed to write letters on my own without a secretary. It is for this reason that so many of my special friends and recent parishioners have not received a letter or even a card from me, when they had every right to do so. . . I have not been able to attend a regular Church service since mid-July."

The Rev. James R. Sharp will retire on January 31st as secretary of the convention of the diocese of Tennessee and executive secretary of its bishop and council. He will conclude his 28th and 35th terms of office in January. Canon Sharp's home address for personal mail is 3203 Acklen Ave., Nashville 12, Tenn.

### Changes of Address

Bishop Bowen, retired Bishop of Colorado, may now be addressed for all mail at 6140 Beaumont Ave., LaJolla, Calif.

The diocese of Tennessee has moved the offices of the secretary of its convention and the executive secretary of bishop and council from Nashville to the diocesan house in Memphis, Tenn. Mail for the Rev. James R. Sharp during January, or for his successor (see Resignations, above) should be addressed to 692 Poplar Ave., Memphis 5.

The Rev. Dr. David R. Covell, Sr., formerly rector of St. Luke's Church, Hudson, Mass., and St. George's Maynard, is now working in the diocese of Michigan on assignment by the Bishop to parishes and missions. Address: 3501 Buckingham Ave., Detroit 24.

The Rev. Kline d'A. Engle, of the diocese of Newark, former Navy chaplain, formerly ad-

dressed in San Diego, Calif., may now be addressed at Box 127, Clifton Springs, N. Y.

The Rev. Guy H. Frazer, retired priest, formerly addressed in Brooklyn, may now be addressed at 272 Stage Harbor Rd., Chatham, Mass.

The Rev. John M. Mills, curate of Immanuel Church, Bellows Falls, Vt., formerly addressed in Bellows Falls, may now be addressed at Box 28 Chester, Vt.

The Rev. Lloyd M. Smith, retired priest of the diocese of Pennsylvania, has moved in Philadelphia from W. Horter St. to 736 Westview St. Philadelphia 19.

### Other Changes

The Rev. Leland B. Henry, executive director of the department of Christian social relations of the diocese of New York, has been appointed by the mayor of New York to serve on a 15-man commission created in June to handle local problems of racial and religious discrimination and violation of civil rights.

The commission has investigative powers, may issue subpoenas, and hear testimony given under oath, according to the New York Times. Its members serve without pay.

The Rev. Herschel G. Miller, rector of St. Matthew's Church, Enosburg Falls, Vt., and St. Ann's, Richford, will succeed the Rev. Philip H. Steinmetz of Ashfield, Mass., as director of the parish training program of the Province of New England.

The program is designed to give men in seminary and women in training for Church work the experience of working in parishes in New England. Applications from parish priests and from students are now being accepted by the Rev. M. Miller for the 1956 summer program.

### Births

Stephen Mark Berger was born on December 4th. His father is the late Rev. Charles Pratt Berger, who died on November 7th, at the age of 36 [L. C., November 27]. Besides Mrs. Berger, two other children also survive.

### Ordinations

#### Deacons

South Florida — By Bishop Bram, Suffragan: Clifford Alexander Comfort, on November 26th, to the perpetual diaconate, at St. Thomas' Church, South Miami.

Virginia — By Bishop Goodwin: William John Moll, Jr., on December 5th, at the Church of the Good Shepherd, Rocky Bar, where he will be in charge. He will also serve St. Stephen's, Yancey. Both are in Lynnwood Parish, Rockingham County. Presenter, the Rev. E. H. Hoy, Jr.; preacher, the Rev. A. N. Jones.

### Laymen

Mr. Jack A. Bates, a layreader studying for holy orders, is in charge of Mission House, Fair Hall Indian Reservation, Idaho.

Miss Olive Mae Mulica, formerly assistant director of Windham House (training school for women workers of the Church), is now acting director. She succeeds Miss Helen Brogren Turnbull, who will be in Geneva working as associate secretary of the World Council of Churches' department dealing with the cooperation of men and women in Church and society.

### ACU CYCLE OF PRAYER

#### January

8. Ascension, Rockville Centre, L. I., N. Y.
9. Christ the King, Sturgeon Bay, Wis.
10. St. Barnabas', Omaha, Neb.
12. All Saints' Convent, Catonsville, Md.

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# we congratulate

# Deaths

olis, Ala., her home, at 5:00 a.m. December 18th.

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Francis C. Reynolds died December 18th in Alexandria, Va., at the age of 59.

Fr. Reynolds, who has been assistant at Grace Church, Alexandria, for the past year, collapsed from an attack of coronary thrombosis while administering the chalice at Holy Communion at the fourth service of the day.

Ordained priest in 1922, he served first as a missionary in the district of Salina. Among churches he served later were St. Peter's, St. Louis; Trinity Cathedral, Davenport, Iowa; Trinity, Mineral Point, Wis.; Redeemer, Cairo, Ill.; Our Saviour, Dubois, Pa.; Our Saviour, Milton, Mass.; and Epiphany, Sedan, Kan.

The Rev. John Henri Sattig, 82, founder and rector emeritus of St. Philip's Church, Dyker Heights, Brooklyn, N. Y., died December 20th in Atlanta, Ga.

Fr. Sattig was ordained priest in 1899. He was priest in charge and later rector of St. Philip's Church from 1899 to 1931. While there he served as an Army chaplain and saw service on the Mexican border in 1916. He retired in 1931 and later served various missions in California. He founded St. David's Church, North Hollywood, and St. Matthew's, Pacific Palisades, Calif.

His wife, Elaine Rasmussen Sattig, survives.

Sarah Hardwick Stires, widow of the Rt. Rev. Ernest M. Stires, third Bishop of Long Island, died in New York City on December 5th. Her age was 84.

Bishop Stires, who was Bishop of Long Island from 1925 to 1942, died in 1951. Mrs. Stires has been living in New York City. She is survived by four sons, the Rev. Ernest Van R. Stires, rector of St. James' Church, Lake George, N. Y.; Hardwick, Arthur McK. and Milmore Stires; 14 grandchildren and 14 great-grandchildren.

Octavia Kitty Ulmer, for the past 15 years a missionary in the diocese of Southwestern Virginia, died at Demop-

Miss Ulmer began her years of useful service in Southwestern Virginia as assistant to Deaconess Anne Newman at Grace House on the Mountain in Wise County. In 1942 she succeeded Miss Alice E. Sweet at the Mission of The Good Shepherd at Splashdam in Dickenson County. After four years there she became the missionary at St. Peter's in the Mountains near Callaway in Franklin County and she remained in this position until her death.

Alan Wood, 3d, Churchman from Bryn Mawr, Pa., died December 6th in Bryn Mawr at the age of 80.

Mr. Wood, a director of the Alan Wood Steel Co., was instrumental in the founding of the Kanuga Lake Conferences, Hendersonville, N. C., together with the Rt. Rev. Kirkman Finlay, late Bishop of Upper South Carolina.

He is survived by his wife, Elizabeth Read Wood; a son, Harleston R. Wood, and a daughter, Catherine Webb.

## Anglican Bishop

The Rt. Rev. Philip Selwyn Abraham, Bishop of Newfoundland, died December 22d of a heart attack in St. John's, Newfoundland. He was 58.

Dr. Abraham was a graduate of Oxford University. He was consecrated Bishop Coadjutor of Newfoundland in Lambeth Palace Chapel in 1937 by the Archbishop of Canterbury, and became Bishop of Newfoundland in 1942.

## THE LIVING CHURCH RELIEF FUND

### Korean Children

Lucy C. Carey	\$ 10.00
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In memory of a Priest	5.00
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### Save the Children Federation

Previously acknowledged	\$120.00
Ruth E. Moore	10.00
	\$130.00

### St. Paul's Church, Corozal, B. H.

Previously acknowledged	\$ 10.00
Mrs. J. M. Gordon	5.00
	\$ 15.00

The Rt. Rev. Dr. FRANK A. McELWAIN, retired Bishop of Minnesota, who celebrated his birthday December 14th.

GRACE CHURCH, ALEXANDRIA, Va., which celebrated its 100th anniversary on November 13, 1866, with a solemn Eucharist at which Bishop Graham, retired Bishop of Albany, pontificated. Grace Church was formed by a group of people in historic Christ Church, Alexandria. The congregation moved from its original building in downtown Alexandria in 1947 to a new stone building in the suburbs of the city. Rector of the church, which now numbers over 1,000 communicants, is the Rev. Edward L. Merrow.

THE FRIENDS OF THE WORLD COUNCIL OF CHURCHES, which had the largest attendance in its history, over 200, at its luncheon and annual meeting December 13th. Chairman of the meeting was Charles P. Taft, and Bishop Sherrill offered opening prayer. Speeches were made by Dr. Eugene Carson Blake, president of the National Council of Churches, Dr. Samuel McCrea Cavert, executive secretary of the World Council, and Leslie E. Cooke, director of the division of Inter-Church Aid and Service to Refugees.

ELEVEN CHURCHES in the diocese of CONNECTICUT, which carried out an eight step Every Member Canvass, with the objectives of securing greater financial support for Church work and strengthening the spiritual life of the church. The plan included organization and training of workers, advance pledges, publicity, and personal calls in each home in the parish, including the rector's. Increases in pledges over last year ranged from a minimum of 2% to a maximum of 209%, at St. Paul's, Westbrook.

ST. LUKE'S CHURCH, CARSON'S POST, N. M., which celebrated its 25th anniversary recently. St. Luke's is an Indian mission connected with the San Juan Mission and hospital at Farmington, N. M. Bishop Kinsolving of New Mexico and Southwest Texas preached at the anniversary service. St. Luke's recently built a bell-tower for their church bell, which had been stored for some years. Now the church bell is rung frequently, and most every member of the congregation ringing as he passes the tower on his way into the chapel.

The Very Rev. Dr. LAWRENCE ROSE, dean of St. Paul's, who received the honorary degree of doctor of divinity from Trinity College recently.

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Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;  
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12 Noon; C Sat 5-6:30

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Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

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**ALL SAINTS'** 335 Tarpon Drive  
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

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Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

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Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.  
Barrow, Canon Precentor  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
7:30, 9, 11 HC; Weekdays 7:15

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**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 7:30;  
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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Wed, Sat & HD 9; C Sat 1-3; 7-8

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hancel, r  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean  
Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
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Thurs 10; C Sat 8-8:30

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Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

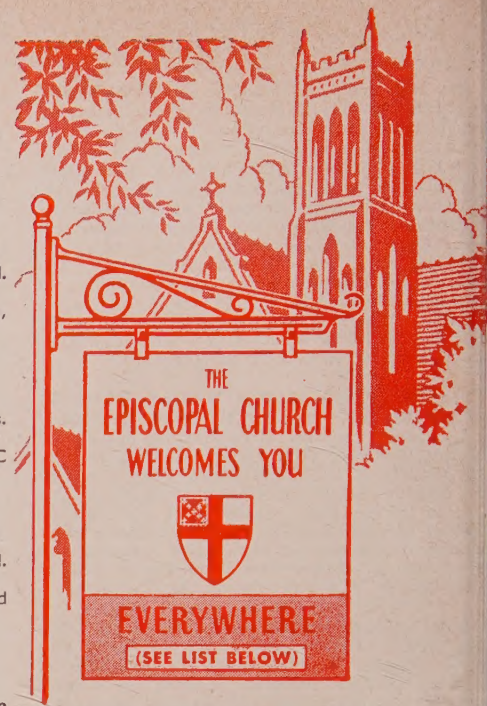
**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;  
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 12:10



## NEW YORK, N. Y. (Cont'd)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday  
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4  
& by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-8-9,  
& by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers,  
292 Henry St. (at Scammell)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP  
Daily 8, 5:30; Thurs & HD 10

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th St.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30  
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30  
C Sat 12-1, 4-5

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.